GOOD THOUGHTS IN BAD TIMES,

Consisting of

- *Personall Meditations.*
- *Scripture Observations.*
- *Historicall Applications.*
- *Mixt Contemplations.*

By THOMAS FULLER, *B. D.* late of *Sidney* Coll. in *Cambridge*.

Psal. 4. 4.

Commune with your hearts in your Chamber, and be still.

London, Printed by *I. D.* for *John Williams* at the Crowne in *Pauls* Churchyard, 1646.

EX DONO
B:ri C.
BOUL.
TR. DOUCE

TO
The Right Honorable the Lady *Dalkeith*, Lady Governesse to her Highness the Princesse *HENRETTA*.

Madam,

IT *is unsafe in these dangerous dayes, for any to goe abroad without a Convoy, or at the least a Passe: My Book hath both, in*

being dedicated to your Honour. The Apostle *1 Cor. 9. 7. * *saith*, Who planteth a Vineyard & eateth not of the Fruit thereof? *I am one of your Honours planting, & could heartily wish, that the fruit I bring forth, were worthy to be tasted by your Judicious Palate. However, accept these grapes, if not for their Goodnesse, for their Novelty: Though not sweetest relisht, they*

are ſooneſt ripe, being the Firſt fruites of Exeter Preſſe, preſented unto you. And if ever my Ingratitude ſhould forget my Obligations to your Honour, theſe Black Lines will turne Red, and bluſh his unworthineſſe that wrote them. In this Pamphlet your Ladiſhip ſhall Praiſe, whatſoever you are pleaſed but to Pardon. But I am Tedious, for your Honour can

ſpare no more minutes from looking on a better Book, Her Infant Highneſſe, committed to your Charge. Was ever more hope of worth in a leſſe Volume? But O! how excellently will the ſame, in due time, bee ſet forth, ſeeing the Paper is ſo pure, and your Ladiſhip the Overſeer to Correct the Preſſe? The Continuance and encreaſe of whoſe happineſſe here,

and

and hereafter is desired in his daily Devotions, who resteth

Your Honours in all

Christian Service,

THO. FULLER.

PERSONALL Meditations.

I.

Lord,

HOW neere was I to danger, yet escaped? I was upon the Brink of the Brink of it, yet fell not in; they

they are well kept who are kept by thee. Excellent Archer! Thou didst hit thy Mark in missing it; as meaning to fright, not hurt me. Let me not now be such a Fool, as to pay my thankes to blind Fortune for a favour, which the eye of Providence hath bestowed upon me. Rather let the Narrownesse of my Escape, make my Thankfulnesse to thy goodnesse the larger, lest my ingratitude justly cause, that whereas this Arrow but hit my Hat, the next pierce my Head.

II.

Lord,

WHen thou shalt visit mee with a sharp disease, I feare I shall bee impatient. For I am Cholerick by my Nature, and tender by my Temper, and have not been acquainted with Sickneſſe all my life time. I cannot expect any kind usage from that which hath been a stranger unto me. I fear I shall rave, and rage. O whether will my mind saile, when distemper shall steer it? Whither will my Fancy run, when diseases shall ride

ride it? My tongue, which of it self *is a* *fire, sure will bee a WILDE FIRE, when the Furnace of my Mouth is made seven times hotter with a burning Feaver. But Lord, though I should talk idlely to my own shame, let mee not talk wickedly to thy dishonour. Teach me the Art of Patience, whilst I am well, and give me the use of it when I am sick. In that day either lighten my Burthen, or strengthen my Back. Make me, who so often in my health, have discovered my weakness, presuming

*James 3. 6.

ſuming on my own ſtrength, to be ſtrong in ſickneſſe when I ſolely rely on thy Aſſiſtance.

III.

Lord,

THis morning my unſeaſonable viſiting of a friend, diſturbed him in the middeſt of his Devotions: Unhappy to hinder another mans Goodneſſe. If I my ſelf build not, ſhall I ſnatch the Axe, and Hammer from him that doth? Yet I could willingly have wiſhed, That rather then hee ſhould then have cut off

off the Cable of his Prayers, I had twisted my Cord to it, and had joyned with him in his Devotions, How ever, to make him the best amends I may, I now request of thee for him, whatsoever hee would have requested for himself. Thus he shall bee no loser, if thou be pleased to hear my Prayer for him, and to hearken to our Saviours Intercession for us both.

IIII.

Lord,

SInce these woful wars began, one, formerly

mine

mine intimate Acquaintance, is now turned a Stranger, yea, an Enemy. Teach me how to behave my self towards him. Muſt the new Foe, quite juſtle out the old Friend? May I not with him continue ſome Commerce of Kindneſſe? Though the Amity be broken on his ſide, may not I preſerve my counter-part entire? Yet how can I be Kind to him, without being cruell to my ſelf, and *thy cauſe*. O guide my ſhaking hand, to draw ſo ſmall a line, ſtraight; or rather becauſe I know not how to car-

ry

ry my selfe towards him in this Controversie, even bee pleas'd to take away the *Subject of the Question*, and speedily to reconcile these unnaturall differences.

V.

Lord,

MY voyce by Nature is harsh, and untunable, and it is vain to lavish any Art to better it. Can my singing of Psalmes bee pleasing to thy Eares, which is unpleasant to my owne? yet though I cannot Chaunt with the Nightingale,

tingale, or Chirp with the Black Bird, I had rather Chatter with the * Swallow, yea, rather Croake with the Raven, then bee altogether silent. Hadst thou given mee a better voice, I would have praised thee with a better voice. Now what my Musick wants in sweetnesse, let it have in sense, *singing praises with* * *understanding*. Yea Lord, Create in mee a New Heart, (therein to make * Melody) and I will bee contented with my Old voyce, untill, in thy due Time, being admitted into the Quire of

* Esay 38. 14.

* Psal. 47.

* Ephes. 5. 19.

Heaven I have another, more Harmonious, bestowed upon me.

VI.

Lord,

WIthin a little Time I have heard the same precept in sundry Places, and by severall Preachers pressed upon me. The Doctrine seemeth to haunt my Soul, whithersoever I turn it meets me. Surely this is from thy Providence, and should be for my profit. Is it because I am an ill Proficient in this point, that I must not turn over

a new leafe, but am ſtill kept to my old Leſſon? * *Peter* was grieved, becauſe our Saviour ſaid unto him the third time, *Loveſt thou me?* But I will not bee offended at thy often inculcating the ſame Precept. But rather conclude, That I am much concerned therein, and that it is thy pleaſure, that the Naile ſhould bee ſoundly faſtned in mee, which thou haſt knockt in with ſo many Hammers.

* John 21. 13.

VII.

Lord,

BEfore I commit a ſin it ſeemes to mee ſo ſhallow

ſhallow, that I may wade thorow it dry-ſhod, from any Guiltineſſe: But when I have committed it, it often ſeems ſo deep, that I cannot eſcape without drowning. Thus I am alwayes in the Extremities: Either my ſinnes are ſo ſmall that they need not my Repentance, or ſo great that they cannot obtain thy Pardon. Lend mee, O Lord, a Reed out of thy Sanctuary, truely to meaſure the dimenſion of my offences. But O! as thou revealeſt to mee, more of my Miſery, reveale alſo more of thy Mercy: Leſt if my wounds,

wounds, in my Apprehension, gape wider then thy Tents, my Soul run out at them. If my Badnesse, seem bigger, then thy goodnesse, but one haires breadth, but one moment, that's room and time enough for mee to run to eternall despair.

VIII.

Lord,

I Do discover a Fallacy, whereby I have long deceived my self. Which is this: I have desired to begin my Amendment, from my Birth day, or from the first day of the Yeer,

Yeer, or from some Eminent Festivall, that so my Repentance might bear some Remarkable date. But when those dayes were come, I have adjourned my Amendment to some other time. Thus whilst I could not agree with my self when to Start, I have almost lost the Running of the Race. I am resolved thus to befool my self no longer. I see no day to *To day*, the instant time is alwayes the fittest time. In * *Nebuchadnezzars* Image, the lower the Members, the courser the Metall, the further off the Time, the

* Dan. 2. 33.

the more unfit. To day is the Golden Opportunity, to morrow will be the Silver Season, next day, but the Brazen one, and so long, till at last I shall come to the *Toes* of *Clay*, and be turned to dust. Grant therefore that * *to day I may heare thy voice.* And if this day be obscure in the calender, and remarkable in it self for nothing else, give me to make it memorable in my soul thereupon, by thy Assistance, beginning the Reformation of my life.

* Psal. 95. 7.

IX.

Lord,

I Saw one, whom I knew to be notoriouſly Bad in great Extremity. It was hard to ſay whether his former wickedneſſe or preſent Want were the greater; If I could have made the diſtinction, I could willingly have fed his Perſon, and ſtarved his Profaneneſſe. That being impoſſible, I adventured to relieve him. For I know that among many Objects, all of them being in extream Miſeries, Charity, though ſhou

ſhooting at Random, cannot miſſe a right Mark. Since, Lord, the Party, being recovered, is become worſe then ever before, (Thus they are always impaired with affliction, who thereby are not improved) Lord, count me not acceſſary to his Badneſſe, becauſe I relieved him. Let me not ſuffer harm in my ſelf, for my deſire to do good to him. Yea, Lord be pleaſed to clear my credit amongſt men, that they may underſtand my hands according to the ſimplicity of my heart. I gave to him onely in

hope, to keep the Stock alive, that so afterwards it might be better grafted. Now, finding my self deceived, my almes shall return into my own bosom.

X.

Lord,

THy Servants are now praying in the church, & I am here staying at home, detained by necessary Occasions, such as are not of my seeking but of thy sending, my Care could not prevent them, my Power could not remove them. Wherfore, though I cannot go

to

to Church, there to sit downe at Table with the rest of thy Guests, be pleased, Lord, to send mee a dish of their Meat hither, and feed my soul with holy thoughts. **Eldad* and *Medad*, though staying still in the Camp, (no doubt on just cause) yet propheſied as well as the other Elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutifull Child lost his Legacy for being absent at the making of his Fathers will, if at the same time he were imployed about his Fa-

*Num. 11. 26.

thers buſineſſe. I fear too many at Church, have there bodies there, and minds at home. Behold in exchange my Body here and heart there. Though I cannot pray with them I pray for thē. Yea, this comforts me, I am with thy Congregation, becauſe I would be with it.

XI.

Lord,

I Truſt thou haſt pardoned the bad Examples I have ſet before others, be pleaſed alſo to pardon mee the ſinne which

which they have committed, by my bad Examples. (It is the beſt manners in thy Court, to heap Requeſts upon Requeſts.) If thou haſt forgiven my Sinnes, the Children of my Corrupt Nature, forgive me my Grand-children alſo. Let not the Tranſcripts remain, ſince thou haſt blotted out the Originall. And for the Time to come, bleſſe me with Barrenneſſe in bad Actions, and my Bad Actions with Barrenneſſe in procreation, that they may never beget others, according to their likeneſſe.

XII.

Lord,

WHat faults I correct in my Sonne, I commit my selfe: I beat him for dabling in the dirt, whilst my own Soul doth wallow in Sinne: I beat him for crying to cut his own Meat, yet am not my self contented with that state thy Providence hath carved unto me: I beat him for crying when he is to go to sleep, and yet I fear I my selfe shall cry, when thou calleſt mee to sleep with my Fathers. Alas, I am more

more Childish then my Child, and what I inflict on him, I justly deserve to receive from thee: Onely here is the difference: I pray and desire that my Correction on my Childe may do him good; It is in thy power, Lord, to effect, that thy Correction on me, shall do me good.

XIII.

Lord,

I Perceive my soul deeply guilty of Envie. By my good will, I would have none Prophesie, but mine own* *Moses*. I had * Num. 11. 28.

rather thy work were un-
don, then don better b
another, then by my self
Had rather thy Enem
were all alive, then th
I should kill but my *thou-*
sand, and others their t
thousands of them. M
Corruption repines at o
ther mens better Parts, a
if what my Soul want
of them in Substance sh
would supply in swelling
Dispossesse me, Lord, o
this bad Spirit, and turn
my Envy into holy Emu-
lation. Let me labour
to exceed them in pains,
who excell me in parts,
and knowing that my
sword in cutting down
sinne,

sinne, hath a duller Edge, let me strike with the greater force; Yea, make other mens Gifts to bee mine, by making mee thankfull to thee for them. It was some comfort to *Naomi*, that wanting a sonne her self, shee brought up* *Ruth's* child in her bosom. If my soul be too old to be a Mother of Goodnes, Lord, make it but a dry-nurse. Let me feed, and foster, and nourish, and cherish the Graces in others, honouring their Persons, praising their Parts, & glorifying thy name, who hast given such gifts unto them.

* Ruth 4. 16.

XIV.

XIIII.

Lord,

WHen young, I have almost quarrelled with that Petition in our Liturgie, *Give peace in our time, O Lord*; Needlesse to wish for light at Noon-day; for then Peace was so plentifull, no feare of Famine, but suspition of a surfeit thereof. And yet how many good Comments was this prayer then capable of? *Give Peace*, that is, continue and preserve it; *Give peace*, that is, Give us hearts worthy of it, and thankfull for it. *In our time*, that is, All our

our Time: for there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdom then her Son. The Church knew better then I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the daughters of the * Horseleech, I have need to cry, *Give, give Peace in our Time, O Lord.*

* Prov. 30. 15.

XV.

Lord,

VNruly Souldiers command poor People to open

open them their doors, o
therwise threatning t
break in. But if those i
the house knew their own
Strength, it were easie t
keep them out; seeing the
doors are Threatning
Proof, and it is not the
breath of their Oaths can
blow the Locks open.
Yet silly Souls being af-
frighted, they obey, and
betray themselves to
their violence. Thus *Sa-*
tan serves me, or rather
thus I serve my selfe.
When I cannot be forced
I am fool'd out of my In-
tegrity. He cannot Con-
strain, if I do not Con-
sent. If I do but keep

Po-

Poſſeſſion, all the *Poſſe of Hell*, cannot violently eject me: But I cowardly ſurrender to his Summons. Thus there needs no more to my undoing, but my ſelfe.

XVI.

Lord,

WHen I am to Travell, I never uſe to provide my ſelf, till the very Time; Partly out of Lazineſſe, loath to be troubled till needs I muſt; partly out of Pride, as preſuming all neceſſaries for my Journey will wait upon me at the inſtãt. (Some

ſay

say this is Schollers f
shion, and it seemes b
following it, I hope
approve my selfe to b
one) However, it ofte
comes to passe that m
Journey is finally stop
through the Narrow
nesse of the Time to pro
vide for it. Grant, Lord
that my confess'd Impro
vidence in Temporal
may make me suspect m
Providence in Spiritua
matters. * *Solomon* saith
Man goeth to his long Hom
Short preparation wi
not fit so long a Journey
O let me not put it o
to the last, to have m
* Oile to buy, when I am
to

*Eccles. 12. 5.

* Mat. 25. 10.

to burn it. But let mee so dispose of my self, that when I am to die, I may have nothing to do but to die.

XVII.

Lord,

WHen in any writing, I have occasion to insert these passages, *God willing, God lending me life, &c.* I observe, Lord, that I can scarce hold my hand from incircling these words in a Parenthesis, as if they were not Essentiall to the Sentence, but may as well be left out, as

as put in. Whereas i
deed they are not one
of the *Commission at la*
but so of the *Quor*
that without them
the rest is nothing
wherefore hereafter
will write those wor
fully and fairely witho
any incloſure abo
them. Let Criticks ce
ſure it for bad Gra
mar, I am ſure it is go
Divinitie.

XVIII.

Lord,

MAny temporal ma
ters, which I ha
deſired, thou haſt deni
me; It vext me for t
preſen

ſent, that I wanted
y will; Since, conſide-
ing in cold blood, I
lainly perceive had that
which I deſired beene
done, I had been undone;
Yea, what thou gaveſt
me, in ſtead of thoſe
things which I wiſhed,
though leſſe toothſome
o me, were more whol-
ſome for me. Forgive, I
pray, my former anger,
and now accept my hum-
ble thanks. Lord grant
mee one ſuite, which
is this; Deny me all ſuits
which are bad for me:
when I petition for what
is unfitting, O let the
King of *Heaven* make uſe

of

of his *Negative Vo*
Rather let me fast th
*Num. 11. 33. have * *Quailes* given w
intent that I should b
choaken in eating the

XIX.

Lord,

THis day I disput
with my selfe, wh
ther or no I had said m
prayers this Morning
And I could not call
mind any remarkab
passage, whence I cou
certainely conclude th
I had offered my Praye
unto thee. Frozen Affe
ctions, which left n
Spark of Remembranc
behind them! Yet at la

hardly recovered one oken, whence I was aſ- red that I had ſaid my rayers. It ſeemes I had id them, and *onely ſaid em*, rather by heart then ith my heart. Can I ope that thou wouldeſt member my Prayers, hen I had almoſt for- otten that I had pray- d? Or rather have I ot cauſe to feare that hou remembreſt my rayers too well, to pu- iſh the Coldneſſe and adneſſe of them? Alas! re not Devotions thus one, in effect left un- one? Well * *Iacob* advi- ed his Sonnes, at their ſecond

* Gen. 43. 1.

second going into Egy
Take double Money
your hand; peradve
ture it was an oversig
So, Lord, I come w
my second morning
crifice: Be pleased to
cept it, which I desire,
endeavour to prese
with a little better De
tion, then I did the f
mer.

XX.

Lord,

THe motions of t
Holy Spirit, w
formerly frequent in
heart; But, alas, of l
they have been g

Stra

strangers. It ſeems they did not like their laſt entertainment, they are ſo loath to come againe. I feare they were * *grieved*, that either I heard them not attentively, or beleeved them not faithfully, or practiſed them not conſcionably. If they be pleaſed to come againe, this is all I dare promiſe, that they do deſerve, and I do deſire they ſhould be well uſed. Let thy holy Spirit be pleaſed, not onely *to ſtand before the door and* * *knock, but alſo come in.* If I do not open the door, it were too unreaſonable to requeſt

* Eph. 4. 3.

* Revel. 3. 20.

queſt ſuch a Miracle
come in, when the doors w
ſhut, as thou did'ſt to t
*Ioh.20 * Apoſtles. Yet let m
19. humbly beg of thee, t
thou wouldeſt make t
Iron Gate of my heart
of its own accord.* T
*Act.12. let thy Spirit be plea
10. to *ſup in my heart*, I h
given it an Invitation,
I hope I ſhall give
room. But O thou t
ſendeſt the Gueſt, ſ
the Meat alſo, and if I
ſo unmannerly, as not
make the holy Sp
Welcome, O! let thy e
ctuall Grace, make m
to make it *welcome*.

X

XXI.

Lord,

I Confesse this Morning I remembred my Breakfast, but forgot my Prayers. And as I have returned no praise, so thou mightest justly have afforded me no Protection. Yet thou hast carefully kept me to the middle of this day, and intrusted me with a new debt, before I have paid the old score. It is now Noon, too late for a Morning, too soon for an Evening Sacrifice. My corrupt Heart prompts me to put off my Prayers

till night, But I know i
too well, or rather too ill
to truſt it. I feare if till
night I deferre them, a
night I ſhall forget them.
Be pleaſed therefore now
to accept them. Lord le
not a few hours the later
make a breach: Eſpecial
ly ſeeing (bee it ſpoken
not to excuſe my Negli
gence, but to implore th
Pardon,) a thouſand yee
in thy ſight are but as ye
ſterday. I promiſe her
after by thy Aſſiſtance t
bring forth fruit in du
Seaſon. See how I a
aſhamed the Sun ſhou
ſhine on mee, who no
newly ſtart in the Ra

of my Devotions, when he like a Gyant hath run more then half his course in the Heavens.

XXII.

Lord,

THis day casually I am fallen into a bad company, and know not how I came hither, or how to get hence. Sure yet I am, not my improvidence hath run mee, but thy Providence hath led me into this danger. I was not wandring in any base by-path, but walking in the high way of my Vocation; wherefore, Lord,

thou that calledſt me hi
ther, keep me here. Sto
their mouths that the
ſpeak no Blaſphemy, o
ſtop my ears that I hea
none; or open my mout
ſoberly to reprove wha
I heare. Give mee t
guard my ſelf, but Lo
Guard my Guarding
my ſelfe. Let not th
ſmoak of their Badneſ
put out my eyes, but th
ſhining of my innocenc
lighten theirs. Let m
give Phyſick to them, a
not take Infection fro
them. Yea, make me t
better for their badneſ
Then ſhall their b
Company, be to me li

the dirt of oysters, whose mud hath sope in it, and doth rather scour, then defile.

XXIII.

Lord,

Often have I thought with my self, I will sinne but this *one Sinne* more, and then I will repent of it, and of all the rest of my sinnes together. *So foolish was I, and ignorant.* As if I should be more able to pay my Debts, when I owe more: Or as if I should say, I will wound my friend once againe, and then I

will lovingly shake hand
with him: but what
my friends will not shak
hands with me? Beside
can one commit one si
more, and but one sinn
more? Unclean Crea
tures went by couples in
* Gen. 7.2. to the * Arke. Gran
Lord, at this instant I ma
break off my badnesse
otherwise thou may
justly make the la
minute wherein I do si
on earth, to bee the la
minute wherein I shall
sin on earth, and the firs
wherein thou might'
make me suffer in another
place.

XXIIII.

XXIIII.

Lord,

THe Preacher this day came home to my heart. A left-handed *Gibeonite* with his * Sling, hit not the Mark more sure, then he my Darling Sinnes. I could find no fault with his Sermon, save onely that it had to much Truth. But this I quarrelled at, that hee went farre from his Text to come close to me, and so was faulty himself in telling mee of my faults. Thus they will creep out at small

* Iudges 10. 16.

Crannies, who have a mind to escape; and yet I cannot deny, but that that which hee spake, (though nothing to that Portion of Scripture which hee had for his Text) was according to the Proportion of Scripture. And is not thy Word in generall the Text at large of every Preacher? Yea, rather I should have concluded, that if hee went from his Text, thy goodnesse sent him to meet me: For without thy guidance it had been impossible for him so truly to have trac'd the intricate turnings

nings of my deceitfull heart.

XXV.

Lord,

BE pleased to shake my Clay Cottage, before thou throwest it down. May it totter a while, before it doth tumble. Let me be summoned before I am surpriz'd. Deliver mee from *Sudden Death.* Not from Sudden Death, in respect of it self, for I care not how short my passage be, so it be safe. Never any weary Traveller complained, that hee came too soon to

his Journeys end. But let it not be sudden in respect of mee. Make me alwayes ready to receive Death. Thus no Guest comes unawares to him, who keeps a Constant Table.

Scripture

SCRIPTURE Observations.

I.

LORD,

IN the Parable of the four sorts of Ground whereon the Seed was sowen, the * last alone proved fruitfull. There, the bad were more then the good: But amongst the Servants two improved their * Talents, or Pounds, and * One onely buried them.

* Mat. 13. 8.

* Matth. 25. 18. * Luke 19. 20.

them. There the Good were more then the Bad. Again, amongst the ten Virgins, five were wise, and five* Foolish: There the Good and Bad were equall. I see that concerning the number of the Saints, in Comparison to the Reprobates, no Certaintie can bee collected from these Parables. Good Reason, for it is not their Principall purpose to meddle with that point. Grant that I may never rack a Scripture *Similie*, beyond the true intent thereof, least in stead of Sucking Milk, I squeez Blood out of it.

* Mat. 25.2.

II.

II.

Lord;

THou didst intend from all Eternity to make Christ the Heire of all. No danger of disinheriting him, thy onely Sonne, and so well deserving. Yet thou sayst to him, * *Aske of me and I will give thee the Heathen for thine inheritance, &c.* This Homage he must do, for thy Boon to beg it. I see thy goodnes delights to have thy favours sued for, expecting we should crave, what thou intendest we shall have; That so, though wee cannot

* Psal. 2.8

give

give a full price, we may take some paines for the favours, & obtain them though not for the merit by the meanes of our Petitions.

III.

Lord,

I Find that *Ezekiel* is in his Propheſies, ſtiled Ninety Times, and more, by this Appellation, *Son of man*, and yet ſurely, not once oftner then there was need for. For he had more Viſions then any one (not to ſay then all) of the Prophets of his time. It was neceſſary there-

therefore, that his Mortall Extraction should often bee sounded in his Eares, *Son of man*, lest his frequent conversing with Visions, might make him mistake himself, to be some Angell. Amongst other Revelations, it was therefore needfull, to reveale him to himself; *Sonne of man*, lest seeing many Visions might have made him blinde with spirituall Pride. Lord, as thou increasest thy Graces in me, and Favours on me, so with them daily increase in my soul the Monitors, and Remembrancers of

my

my Mortality. So shall my Soule bee kept in good Temper, and humble deportment toward thee.

IV.

Lord,

I Read how * *Jacob* (then onely accompanied with his staffe) vowed at *Bethell*, *that if thou gavest him but Bread and Rayment, he would make that place thy House.* After his return, the Condition on thy side, was over performed, but the Obligation on his part wholly neglected: For

* Gen 28, 22

who

when thou hadst made
his Staffe to swell, and
to break into two Bands,
&c. after his return, turn'd
Purchaser, bought a * Gen.
field in *Shalem*, intending 33.19.
there to set up his rest.
But thou art pleased to
be his Remembrancer in
a new Vision, and to spur
him afresh, who tired in
his Promise. * *Arise, goe* * Gen.
to Bethell and make there 35.1.
an Altar, &c. Lord, if rich
Jacob forgot what poore
Jacob did promise, no
wonder if I be bountifull
to offer thee, in my af-
fliction, what I am nig-
gardly to perform in my
Prosperitie. But O! take

not

not advantage of the fo
feitures, but be pleased t
demand payment onc
againe. Pinch me int
the Remembrance of m
promises, that so I ma
re-inforce my old Vow
with new Resolutions.

V.

Lord,

I Read when our Savi
our was examined i
the High Priests Hall
that *Peter* stood without
till *John* (being hi
* Spokes-man to th
Maid that kept the door,
procured his Admission
in. *John* meant to le
him

* Iohn 18.16.

him out of the cold, and not to let him into a Temptation, but his courtesie in intention, proved a mischief in event, and the occasion of his denying his Master. O let never my kindnesse concurre in the remotest degree, to the dammage of my friend. May the Chaine which I sent him for an Ornament, never prove his Fetters. But if I should be unhappy herein, I am sure thou wilt not punish my good will, but pitty my ill successe.

VI.

VI.

Lord,

THe Apoſtle ſaith t
* 1 Cor. 10. 13. the * *Corinthians*, G
will not ſuffer you to b
tempted above what you a
able. But how comes h
to contradict himſelf, b
his own confeſſion, in h
next Epiſtle? Where
ſpeaking of his own ſick
* 2 Cor. 1. 8. neſſe, he ſaith, * *We we*
preſſed out of meaſure abo
ſtrength. Perchance th
will bee expounded b
propounding another rid
dle of the ſame Apoſtles
* Rom. 18. Who praiſing * *Abra*
ham ſaith, *that againſt hop*
he beleeved in hope. Th
is

is, against Carnall Hope, he beleeved in spirituall Hope. So the same wedge wil serve to cleave the former difficulty. *Paul* was pressed above his Human, not above his Heavenly strength. Grant Lord, that I may not mangle, and dismember thy Word, but study it intirely, comparing one place with another: For Diamonds onely can cut Diamonds, and no such Comments on the Scripture, as the Scripture.

VII.

Lord,

I Observe that the vulgar Translation reads

the

the Apostles Prece
* 2 Pet. 1. 10. thus, * *Give diligence make your Calling and lection sure by Good Work* But in our English Tes ments these words *Good Works* are left ou It grieved mee at the fi to see our Translation d fective; but it offend me afterwards, to see t other Redundant. F those words are not the Greek, which is t Originall. And it is ill worke, to put goo works in, to the corru tion of the Scriptur Grant Lord, that thoug wee leave *Good Works* o in the Text, wee ma

tak

ke them in, in our Comment. In that Exposition which our Practice is to make on this Precept, in our Lives and Conversations.

VIII.

Lord,

I Find the Genealogie of my *Saviour strangly Chequered with four remarkable Changes in four immediate Generations. Mat. 1. 7, 8.

1 *Rehoboam begat Abiam*, that is a bad Father, begat a bad Son.

2 *Abiam* begat *Asa*; that

that is, a bad F
ther a good Son.
3 *Asa* begat *Jehosaph*
that is, a good
ther a bad Son
4 *Jehosaphat* begat
ram, that is, a go
Father a good S
I see, Lord, from her
that my Fathers Pi
cannot be entailed, th
bad News for me.
I see also, that Actu
Impiety is not alwa
hereditary, that's go
News for my Sonne.

IX.

Lord,

WHen in my daily Service I reade *Davids* Psalmes, Give me to alter the Accent of my soul, according to their severall Subjects: In such Psalmes, wherein he confesseth his Sinnes, or requesteth thy Pardon, or praiseth for former, or prayeth for future favours, in all these give me to raise my soul to as high a pitch as may be. But when I come to such Psalmes, wherein hee curseth his Enemies, O

there let me bring my soul down to a lower note. For those words were made onely to fit *Davids* mouth. I have the like breath, but not the same Spirit to pronounce them. Nor let me flatter my self, that it is lawfull for me, with *David*, to curse thine Enemies, lest my deceitful heart intitle all mine Enemies to be Thine, and so what was Religion in *David*, prove Malice in me whil'st I act Revenge under the Pretence of Piety.

X.

Lord,

I Read of the two Witnesses,* *And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomlesse Pit, shall make Warre against them, and shall overcome them, and kill them.* They could not bee kill'd whil'st they were doing, but when they had done their work; during their imployment they were invincible. No better Armour against the darts of Death, then to be busied in thy Service. Why art

* Revel. 11. 7.

thou ſo heavy, O my ſoul? No Malice of man can Antidate my end a Minute, whil'ſt my Maker hath any work for me to do. And when all my daily task is ended, why ſhould I grudge then to go to Bed?

XX.

Lord,

I Read at the Transfiguration that * *Peter, James,* and *John,* were admitted to behold Chriſt, but *Andrew* was excluded. So again at the reviving of the daughter of

* Mat. 17.1.

the ruler of the * Synagogue, these three were let in, & *Andrew* shut out. Lastly, in the * Agony the aforesaid three were called to bee witnesses thereof, and still *Andrew* left behind. Yet he was *Peters* brother, and a good man, and an Apostle, why did not Christ take the two pair of brothers? was it not pitty to part them? But mee thinks I seeme more offended thereat, then *Andrew* himself was, whom I find to expresse no discontent, being pleased to bee accounted a loyall Subject for the generall, though he was no

* Mark 5. 37.

* Mark 14. 33.

favourite in these particulars. Give mee to bee pleased in my selfe, and thankfull to thee, for what I am, though I bee not equall to others in personall perfections. For such peculiar Priviledges are courtesies from thee when given, and no injuries to us when denyed.

XII.

Lord,

SAint *Paul* teacheth the art of heavenly thrift how to make a new Sermon of an Old. *Many* (*saith he) *walk, of whom I have told you often, and*

* Phil. 3. 18.

now tell you weeping, that they are Enemies to the Crosse of Christ. Formerly he had told it with his tongue, but now with his tears, formerly he taught it with his words, but now with his weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old Prayer new? Lord, thus long I have offered my prayer dry unto thee, now, Lord I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice bee the same, yet the dressing of it is different, being

steep't in his Tears, who bringeth it unto thee.

XIII.

Lord,

I Read of my Saviour, That when he was in the wilderneſſe,* *then the Devill leaveth him, and behold Angels came and miniſtred unto him.* A great change in a little time. No twilight betwixt night and day. No Purgatory-condition betwixt Hell and Heaven, but inſtantly, when out Devill in Angell. Such is the caſe of every ſolitary Soule. It will make com-

*Matth. 4. 11.

pany for it self. A musing mind will not stand Neuter a Minute, but presently side with Legeons of good or bad thoughts. Grant therefore, that my soule, which ever will have some, may never have bad Company.

XIV.

Lord,

I Read how *Cushi*, and *Ahimaaz* ran a Race, who first should bring Tidings of Victory to *David*. *Ahimaaz*, though last setting forth, came first to his Journeys end; Not that he had the

fleeter feet, but the better brains, to chuſe the way of moſt advantage. For the Text * ſaith, Ahimaaz *ran by the way of the Plain, and overwent Cuſhi.* Prayers made to God by Saints, fetch a needleſſe compaſſe about. That is but a rough and un-even way. Beſide one Steep Paſſage there in, queſtionable whether it can be climbed up, and Saints in Heaven made ſenſible of what we ſay on Earth. *The way of the plain*, or plain way, but ſhorteſt, and ſureſt, is, *Call upon me in the time of Trouble.* Such Prayers (though

* 2 Sam. 18. 23.

(though starting last) will come first to the mark.

XV.

Lord,

THis morning, I read a Chapter in the Bible, & therein observ'd a memorable Passage, whereof I never took notice before. Why now, and no sooner did I see it? Formerly, my Eyes were as open, and the Letters as legible. Is there not a thin Vaile laid over thy Word, which is more rarified by reading, and at last wholly worn away? Or was it because I came with more appetite then

before?

before? The Milk was always there in the breſt, but the Child till now was not Hungry enough to finde out the Teat. I ſee the Oile of thy Word will never leave increaſing whil'ſt any bring an empty Barrell. The Old Teſtament will ſtill be a New Teſtament to him, who comes with a freſh deſire of Information.

XVI.

Lord,

* Exod. 12. 41. AT the firſt * Paſſeover, God kept touch with the Hebrews very Punctually: *At the end*

the four hundred and thirty yeers, in the self-same day it came to passe, that all the Hosts of the Lord went out of the Land of Egypt; but at the first *Easter* God was better then his word. Having promised, that Christ should lie but three dayes in the Grave, his Fatherly affection did run to relieve him. By a Charitable *Synecdoche*, two pieces of dayes were counted for whole ones. *God did cut the work short in* * *righteousnesse.* Thus the measure of his Mercy under the Law was full, but it ranne over in the Gospel. * Rom. 9. 28.

XVII.

XVII.

Lord,

Heb. 13.5. THe Apostle dissw deth the *Hebre* from Covetousnesse, wi this Argument, becau God said, *I will not lea thee nor forsake thee.* Ye find not, that God ev gave this Promise to a the Jews, but he spake onely to * *Joshua* wh first made Command against the Canaanite Which, (without vi lence to the Analogie faith) the Apostle appl eth to all good men generall. Is it so that w are Heirs apparent to a promises made to thy se

* Iosh. 1.5.

van

vants in Scripture? Are the Charters of Grace granted to them, good to me? Then will I say with *Iacob*, * *I have enough.* But because I cannot intitle my selfe to thy promises to them, except I immitate their piety to thee; grant I may take as much Care in following the one, as comfort by applying the other.

* Gen. 45. 28.

XVIII.

Lord,

I Read that thou didst make * Grasse, Hearbs, and Trees, the third day. As for the Sun, * Moon, and Stars, thou madest them

* Gen. 1. 12.

* Gen. 1. 16.

them on the fourth d
of the Creation. Th
at first thou didst co
fute the folly of suc
who maintain that all V
getables in their growt
are inslaved to a necessa
ry, and unavoidable de
pendance on the Influen
ces of the Stars. Wher
as Plants were eve
when Planets were no
It is false, that the Mary
gold followes the Sunn
whereas rather the Sunn
followes the Mary-gold
as made the day befor
him. Hereafter I will ad
mire thee more, and fea
Astrologers lesse; No
affrighted with thei
dolefull

lefull perditions of earth and Drowth, collected from the Complexions of the Planets. Must the Earth of Necessity bee Sad, because some ill-natured Star is dullen? as if the Grasse could not grow without asking it leave. Whereas thy power, which made Hearbs, before the Stars, can preserve them without their propitious, yea, against their Malignant Aspects.

XIX.

Lord,

I Read how *Paul* writing from *Rome*, spake to

* *Phile-*

* Philemon Verſ. 22 * *Philemon*, to prepa
him a lodging hoping
make uſe thereof, yet
find not, that he ever
uſe it, being Martyr
not long after. Howe
hee was no loſer, who
thou didſt lodge in
higher Manſion in He
ven. Let me alwayes
thus deceived to my
vantage. I ſhall have
cauſe to complain
though I never wear
new cloaths fitted for
if, before I put them
death cloath mee w
glorious Immortality.

XX.

Lord,

WHen our Saviour ſent his Apoſtles broad to Preach, he enoyned them in one Goſpel, *Poſſeſſe nothing, neither ſhooes nor ſtaffe.* But it is ſaid in another* Goſpel, *And hee commanded them, that they ſhould take nothing, for their Journey, ſave a Staffe onely.* The Reconciliation is eaſie. They might have a Staffe, to ſpeake them Travellours, not Souldiers: One to walke with, not to warre with; a Staffe which was a Wand,

*Matth. 10. 10.

*Mark. 6. 8.

Wand, not a Weapo
But Oh! in how do
full dayes do wee li
wherein Miniſters
not (as formerly) arm
with their Nakedneſ
but neede Staves a
Swords too, to defe
them from violence.

XXI.

Lord,

I Diſcover an arrant I
zineſſe in my ſoul. F
when I am to read
Chapter in thy Bible, b
fore I begin it, I loo
where it endeth. And
it endeth not on the ſa
ſide, I cannot keepe m
hands from turning o

leaf, to measure the
ngth thereof on the o-
er side; If it swels to
ny Verses I begin to
udge. Surely my heart
not rightly affected.
ere I truely hungry af-
r heavenly Food, I
ould not complaine of
e greatest Messe of
eat. Scourge, Lord, this
zinesse out of my Soul,
ake the reading of thy
ord, not a penance, but
pleasure unto me, teach
e that as amongst many
aps of Gold, all being
ually pure, that is the
st, which is the biggest,
o I may esteem that
hapter in thy Word,
the

the beſt that is the lon
eſt.

XXII.

Lord,

I Find *David* makin
Syllogiſme, in Moo
and Figure, two propo
tions he perfected.

18 *If I regard Wickedn*
[Pſal. 66. *in my heart, the Lord*
not heare me.

19 *But verily God h*
heard me, he hath a
ded to the voyce of
Prayer.

Now I expected th
David ſhould have c
cluded thus:

Therefore I regard
wickedneſſe in my h

But far otherwiſe he c
cludes.

Blessed be God, who hath not turned away my Prayer, nor his Mercy from me.

Thus *David* hath deceived, but not wronged me. I look't that hee should have clapt the Crown on his own, and he puts it on Gods head. I will learn this Excellent Logick; For I like *Davids*, better then *Aristoties Syllogismes*, That whatsoever the premisses bee, I make Gods Glory the conclusion.

XXIII.

Lord,

WIse* *Agur* made it his wish, *Give me*

Prov. 30. 9.

me not poverty, leſt I ſteal and take the Name of God in vain. He ſaith no Leaſt I ſteal, and be caught *in the manner*, and the be ſtockt or whipt, branded, or forc'd four-fold Reſtitution, put to any other ſham full or painefull puni ment. But hee ſai *leaſt I ſteale, and take Name of my God in va* That is, leaſt profeſſing ſerve thee, I confute good profeſſion, wit bad converſation. Th thy children count ſi to bee the greateſt ſi in ſinne, as being m ſenſible of the wo

hey therein give to the
lory of God, then of all
he Stripes that man may
y upon them for
nishment.

XXIV.

Lord,

I Read that when my Saviour dispossessed the Mans * Sonne of a Devill, he enjoyned the Evill Spirit *to come out of him, & enter no more into him.* But I find that when my Saviour himself was tempted of * *satan, the Devill departed from him but for a season.* Retreating, as it seemes, with mind to returne. How came it to passe, Lord,

* Mark 9. 25.

* Luke 4. 13.

that hee who expell'd him finally out of others, did not propell him so from himself? sure it doth not follow, that because hee did not, hee could not do it. Or that hee was lesse able to help himself, because he was more charitable to relieve others. No, I see my Saviour was pleased to shew himself a God in other mens matters, and but a man in such cases wherein he himself was concerned. Being contēted still to be tempted by Stan, that his sufferings for us, might cause our conquering through him. XXV.

XXV.

Lord,

Annes * & *Iambres* the Apes of *Moses* and *Aaron*, imitated them in turning their Rods into Serpents; Onely here was the difference: *Aarons* * Rod devoured their Rods. That which was solid and substantiall lasted, when that which was slight, and but seeming, vanished away. Thus an active Fancie in all outward expressions may imitate a lively Faith. For matter of Language, there is nothing what Grace doth do, but

* 2 Tim. 3. 8.

* Exod. 7. 12.

Wit can Act. Onely the difference appeares in the continuance: Wit is but for fits and flashes; Grace holds out, and is lasting; And, good Lord, of thy goodnesse, give it to every one that truly desires it.

HISTO

HISTORICALL Applications.

1.

THe English Ambassadour some yeers since, prevailed so farre with the Turkish Emperour, as to perswade him to heare some of our English Musick, from which (as from other Liberall Sciences) both Hee and his Nation were naturally averse. But it happened that the

Musitians were so long in turning their Instruments, that the Great Turk distasting their Tediousnesse, went away indiscontent, before their Musick began. I am affraid, that the differences, and dissentions betwixt Christian Churches, (being so long in reconciling their discords) will breed in Pagans such a disrelish of our Religion, as they will not be invited to attend thereunto.

II.

A *sibyl* came to *Tarquinius Superbus* King

of *Rome*, and * offered to ſell unto him three Tomes of her Oracles: But He, counting the price too high, refuſed to buy them: Away ſhe went and burnt one Tome of them. Returning, ſhe aſketh him, whether he would buy the two remaining at the ſame rate; He refuſed again, counting her little better then frantick. Thereupon ſhe burns the ſecond Tome. And peremptorily asked him, whether he would give the Summe demanded for the all three, for the one tome remaining; Otherwiſe ſhe would

* *MVarro, Solinus, Plinius, Halicar, &c.*

burn that also, and He would dearly repent it. *Tarquin*, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three Volumes of Mans Time; Youth, Mans Estate, and Old Age; and Ministers advise them, * *to redeem this Time.* But men conceive the Rate they must give, to be unreasonable, because it will cost them the Renouncing of their Carnall Delights. Hereupon one Third part of their Life (Youth) is consumed in the fire of wantonnesse.

*Ephes. 5. 16.

nneſs. Again, Miniſters counſell men to redeem the remaining Volumes of their life. They are but derided at for their paines. And Mans eſtate is alſo caſt away in the ſmoake of Vanity. But Preachers ought to preſſe peremptorily on old people, to redeem, now or never, the laſt Volume of their Life. Here is the difference: the *Sibyll* ſtill demanded but the ſame Rate for the remaining Book; But aged Folk (becauſe of their cuſtom in ſinning) will find it harder and dearer, to redeem this, the laſt Volume,

then if they had bee Chapmen for all three the first.

III.

IN *Merioneth* Shire in *Wales*, there be many Mountains, whose hanging Tops come so close together, that Sheepheards, sitting on several Mountaines, may audibly discourse one with another. And yet they must go many miles, before their bodies can meet together, by the reason of the vast hollow Valleys which are betwixt them. Our Soveraign,

*Giraldus Cambrensis, & Cambden. in the description of that shire.

reign, and the members of his Parliament at *London*, ſeem very neer agreed, in their generall and publick Profeſſions; Both are for the *Proteſtant Religion*; Can they draw neerer? Both are for the Priviledges *of Parliamẽt*; can they come cloſer? Both are for the *Liberty of the ſubject*; can they meet evener? And yet, alas, there is a great Gulf, and vaſt diſtance betwixt them which our ſinnes have made, and God grant that our Sorrow may ſeaſonably make it up again.

IV.

IV.

WHen *John*, King of *France*, had communicated the Order of the Knighthood *of the Star*, to some of his Guard, men of mean birth and extraction, the Nobility ever after disdained to be admitted into that degree, and so that Order in *France* was extinguished. Seeing that now adayes, drinking, and swearing, and wantonnesse, are grown frequent, even with base beggerly people; it is high time, for men of Honor, who consult with

with their credit, to desist from such sinnes. Not that I would have Noble men, invent new vices, to bee in Fashion with themselves alone: But forsake old sinnes, grown common with the meanest of people.

V.

LOng was this Land wasted with Civill War, betwixt the two Houses of *York* and *Lancaster*, till the *red Rose* became white with the Blood it had lost, and the *white Rose* red with the Blood it had shed. At last, They

They were united in happy Marriage, & their joint-Titles are twisted together in our Gratious Soveraign. Thus there hath been a great difference betwixt learned men, wherein *the dominion over the Creature is founded.* Some putting it in Nature, others placing it in Grace. But the true Servants of God have an unquestioned right thereunto: Seeing both Nature and Grace, the first and second *Adam*, Creation and Regeneration are contained in them. Hence their claime is so clear, their Title is so true, Ignorance

norance cannot doubt it, impudence dare not deny it.

VI.

THe Roman Senators conſpired againſt *Julius Caſar* to kill him: That very next morning *Artemidorus* * *Cæſar's* friend, delivered him a Paper, (deſiring him to peruſe it,) wherein the whole plot was diſcovered: But *Cæſar* complemented his life away, being ſo taken up, to return the ſalutations of ſuch people as met him in the way, that he pocket'd the paper, among other petitions,

* *Plutarch in Jul. Cæſar.*

tions, as unconcerne
therein, and so going t
the Senate house, w
slain. The World, Fle
& Devill have a design
for the destruction o
men; We Ministers, brin
our people a Letter, God
Word, wherein all th
conspiracy is revealed
But who hath beleived ou
Report? Most men are so
busie about worldly de-
lights, they are not at
leisure to listen to us, or
read the Letter, but thus,
alas, runne headlong to
their own Ruine & De-
struction.

VII.

VII.

IT is reported of *Philip* the Second, King of *Spain*, That besieging the Town of St. (*Quintine*, and being to make a breach, he was forced with his Cannon to batter down a small Chappell on the Wall, dedicated to Saint *Laurence*. In Reparation to which Saint, he afterwards built and Consecrated unto him that famous Chappel in the *Escuriall* in *Spain*, for workmanship, one of the wonders in the World. How many Churches

Churches and Chappe
of the God of Saint *La*
rence, have been lai
waſt in *England* by th
woefull war? And whic
is more, (and more to b
lamented) how many l
ving Temples of the Ho
ly Ghoſt, Chriſtian Peo
ple, have therein bee
cauſeleſly & cruelly de
ſtroyed? How ſhall ou
Nation be ever able t
make Recompence fo
it? God of his Goodneſ
forgive us that Deb
which we of our ſelve
are not able to ſatisfie.

VIII.

VIII.

IN the dayes of King *Edward* the sixt, the L. Protector march't with a Powerfull Army into *Scotland*, to demand their young Queen *Mary* in Marriage to our King, according to their promises. The Scotch refusing to do it, were beaten by the English in *Musleborough* fight. One demanded of a Scottish Lord (taken Prisoner in the Battell) Now Sir, how do you like our Kings Marriage with your Queen? *I alwayes* (quoth he) *did like*

* Sir *John Heywood* in the life of *Edward* the 6.

like the marriage, but I do not like the wooing, that you should fetch a Bride with Fire and Sword. It is not enough for men to propound Pious Projects to themselves, if they go about by indirect courses to compasse them. Gods own work must be done by Gods owne wayes. Otherwise we can take no comfort in obtaining the end, if we cannot justifie the means used thereunto.

IX.

A *Sagamore*, or petty King in *Virginia*, guessing

guessing the greatness of other Kings by his own, sent a Native hither, who understood English; commanding him to score upon a long Cane (given him of purpose to be his Register) the number of English men, that thereby his Master might know the strength of this our Nation. Landing at *Plimouth*, a populous place, (and which hee mistook for all *England*) hee had no leisure to eat, for notching up the men hee met. At *Exeter*, the difficulty of his Task was increased; comming at last to *London* (that forest

of

of people) hee brake his Cane in Pieces, perceiving the impossibility of his imployment. Some may conceive that they can reckon up the Sinnes they commit in one day. Perchance they may make hard shifts to sum up their notorious ill deeds: More difficult it is, to score up their wicked words. But O how infinite are their idle thoughts! High Time then, to leave off counting, and cry out with *David, *Who can tell how oft hee offendeth? Lord cleanse me from my secret sinnes.

*Psal. 19. 12.

X.

Martin de Golin, Master of the Teutonick Order, was taken prisoner by the *Prussians*, and delivered bound, to be beheaded. But he perswaded his Executioner (who had him alone) first to take off his costly cloaths, which otherwise would bee spoil'd with the sprinkling of his Blood. Now the Prisoner, being partly unbound, to be uncloath'd, and finding his Armes somwhat loos'ned strake the Executioner to the ground

* *Munsters Cosmography*, 3 Booke. Page 878.

ground, kil'd him afte
wards with his own
ſword, and ſo regaine
both his life and Liber

* John 16 33. *Chriſt hath overcome t
world, and delivered it
Us, to deſtroy it. But w
are all *Achans* by Natur
and the Babyloniſh Ga
ment is a Bait for ou
Covetouſneſſe: Whil
therefore we ſeek to tak
the Plunder of th
worlds Wardrobe, we
let goe the Maſtery we
had formerly of it. An
too often, that whic
Chriſts Paſſion made ou
Captive, our Folly make
our Conquerour.

XI.

I Read how Pope* *Pius* the fourth, had a great ship, richly loaden, landed at *Sandwich* in *Kent*, where it ſuddenly ſunk, & ſo, with the ſands choaked up the Harbour, that ever ſince that place hath been deprived of the benefit thereof. I ſee that happineſſe doth not alwayes attend the Adventures of his Holineſſe. Would he had carried away his ſhip, and left us our Harbour. May his Spirituall Merchandize never come

* *Camden. Brit. in Kent.*

more into this Island, bu
rather sinke in *Tiber*, the
saile thus farre, bringi
so small Good, and
great Annoyance. Su
hee is not so happy
opening the doors
Heaven, as he is unhapp
to obstruct Heavens
Earth.

XII.

Gualterius Mappæus de nugis Curialium

Jeffery Archbishop
York, and base so
to King *Henry* the
cond, used proudly
protest *by his faith,*
the Royalty of the K
his Father. To whom
said, *You may somti*

Sir, as well remember what was the honesty of your Mother. Good men when puffed up with pride, for their heavenly extraction, and Paternall descent, how they are Gods Sonnes by Adoption, may seasonably call to mind, the Corruption which they carry about them. * *I have said to the worm, thou art my Mother.* And this consideration will temper their Soules with humility.

*John 17. 14.

XIII.

Could both sigh, and smile, at the simplicity

of a Native *Americ*
ſent by a Spaniard,
Maſter with a Basket
Figgs, & a letter (whe
in the Figgs were men
oned) to carry them b
to one of his Maſt
friends. By the way,
meſſenger eat up the F
but delivered the Let
whereby his deed
diſcovered, & he ſou
ly puniſhed. Being ſ
a ſecond time on the
meſſage, he firſt took
Letter (which hee
ceived had eyes, as
as a tongue) and hid
the Ground, ſitting
ſelfe on the place w
he put it; and then
cu

ecurely fell to feed on
is Figgs, presuming that
hat Paper which saw
othing, could tell no-
hing. Then taking it a-
ain out of the Ground,
e delivered it to his Ma-
ters Friend, whereby his
ault was perceiv'd, and
e worse beaten then be-
ore. Men conceive they
an manage their sinnes
with Secrecie; But they
arry about them a Let-
er, or Book rather, writ-
en by Gods Finger, their
Conscience bearing wit- * Rom. 2. 15.
nesse to all their Actions.
But sinners being often
detected and accused,
hereby grow wary at

laſt, and to prevent this ſpeaking paper for teling any Tales, do Smother Stifle, and Suppreſſe it, when they go about the Committing of any Wickedneſſe. Yet Conſcience, (though buried for a time in Silence) hath afterwards a Reſurrection, and diſcovers all to their greater ſhame, and heavier Puniſhment.

XIV.

John Courcy Earl of *Vlſter* in *Ireland*, endeavoured fifteen ſeverall Times, to ſaile over thither, and ſo often was beaten

beaten back againe, with bad weather. At last he expostulated his case with God in a * Vision, complaining of hard measure, That having built and repaired so many Monasteries to God and his Saints, he should have so bad successe. It was answered him, That this was but his just Punishment, because he had formerly put out the Image of the * Trinity, out of the Cathedrall Church of *Down*, and placed the picture of Saint *Patrick* in the room thereof. Surely, God will not hold them Guiltles,

* *Annales H bernici, in Anno* 1204. *& Cambdens Brit. pag.* 797.

* I awfully I presume to apply a Popish Vision to confute a Popish practice.

who juſtle him out of his Temple, and give to Saints that Adoraton due alone to his divine Majeſty.

XV.

THe *Lybians* kept all Women in common. But when a child was born, they uſed to ſend it to that man to maintan (as father thereof) whom the infant moſt reſembled in his complexion. Satan and my ſinfull nature enter-common in my Soul, in the cauſing of wicked thoughts. The Sonnes by

by their Faces ſpeak their Sires. Proud, wanton, covetous, envious, idle thoughts, I muſt own to come from my ſelf. God forgive mee, it is vain to deny it, thoſe childrē are ſo like to their Father. But as for ſome hideous horrible thoughts, ſuch as I ſtart at the motion of them, being out of the Road of my corruption, (and yet which way will not that wander?) ſo that they ſmell of Hells Brimſtone about them: Theſe fall to Satans lot to father them. The ſwarthy blacknes of their complexion plainly

ſhewes who begat them; not being of mine Extraction, but his Injection.

XVI.

Marcus Manlius deſerved exceedingly well of the Roman State, having valiantly defended their Capitol: But afterward, falling into diſfavour with the people, hee was condemned to death. However the people would not be ſo unthankfull as to ſuffer him to be executed in any place, from whence the Capitoll might bee beheld. For the Proſpect thereof prompted them with

with freſh Remembrãce of his former merits. At laſt, they found a low place, in the Petiline-Grove, by the River-Gate, where no Pinacle of the Capitoll could be perceived, and there hee was put to Death. Wee may admire how men can find in their hearts to ſinne againſt God. For we can find no one place in the whole world, which is not markt with a Signall Character of his mercy unto us. It was ſaid properly of the Jewes, but is not untrue of all Chriſtians, that they are Gods Vineyard.

* *Livie libro ſexto, Cap.* 20.

And

And God fenced it, and gathered out the Stones Ma. 5. 2. *thereof, and plãted it with the choiseſt Vine, and built a Tower in the middeſt thereof; and alſo digg'd a Wine-preſſe therin*; which way can men look, and not have their eyes met with the Remembrance of Gods favour unto them? Look about the Vineyard, *it is fenced*; look without it, *the ſtones are caſt out*; look within it *it's planted with the choiſeſt Vine*; look above it, *a Tower is built in the midſt thereof*; look beneath it, *a Wine-preſſe is digg'd*. It is impoſſible for one to look

look any way, & to avoid the beholding of Gods Bounty. Ungrateful man! And as there is no place, so there is no time for us to sinne, without being at that instant beholden to him; Wee owe to him that *We are*, even when wee are Rebellious against him.

XVII.

A Duell was to bee fought, by consent of both * Kings, betwixt an English and a French Lord. The aforesaid *John Courcy* Earl of *Ulster*, was chosen Champion for the English: A man of great

* *Annales Hibernici, in Anno* 1204. *& Camdens Brid. pag.* 797.

great ſtomach & ſtrength but lately much weakned by long impriſõmẽt. Wherefore, to prepare himſelf before-hand, the King allowed him what plenty and variety of meat he was pleaſed to eat. But the Monſieur (who was to encounter him) hearing what great quãtity of victuals *Courcy* did daily devour, and thence collecting his unuſuall ſtrength, out of fear, refuſed to fight with him. If by the Standard of their Cups, and meaſure of their drinking, one might truly inferre Souldiers ſtrength

ſtrength by rules of Proportion, moſt vaſt, and valiant Atchievements may juſtly bee expected from ſome Gallants of theſe times.

XVIII.

I Have heard that the brook neer *Lutterworth* in *Leſterſhire* into which the Aſhes of the burnt Bones of *Wickliffe* were caſt, never ſince doth drown the medow about it. Papiſts expound this to be, becauſe God was well pleaſed with the Sacrifice of the Aſhes of ſuch a Heretick. Proteſtants

ſtants aſcribe it rather to proceed from the vertue of the duſt of ſuch a Reverent Martyr. I ſee 'tis *a Caſe for Friend.* Such accidents ſignifie nothing in themſelves, but according to the pleaſure of Interpreters. Give me ſuch Solid reaſons, whereon I may reſt and relie. **Solomon* ſaith, *The words of the wiſe are like nailes, faſtned by the Maſters of the Aſſembly.* A Naile is firm, and will hold driving in, and will hold driven in. Send me ſuch Arguments. As for theſe Waxen Topicall deviſes, I ſhall never think

*Eccleſ. 12. 11.

think worse or better of any Religion for their sake.

XIX.

Alexander the*Great, when a Child, was checked by his Governour *Leonidas*, for being overprofuse in spending Perfumes: because on a day, being to sacrifice to the Gods, hee took both his hands ful of *Frankincense*, and cast it into the fire: But afterwards, being a man, he conquered the Countrey of *Iudea*, (the fountaine, whence such Spices did flow) hee sent *Leonidas* a Present of

* *Plutarch* in the life of *Alexander* the Great.

of five hundred Talents weight of *Frankincense*, to shew him how his former prodigality, made him thrive the better in Successe, and to advise him to bee no more niggardly in Divine Service. Thus they *that sow plentifully shall reap plentifully*. I see there is no such way to have a large heart, as to have a large heart. The free giving of the branches of our present estate to God, is the readiest means to have the Root increased for the future.

XX.

THe Poets fable, that this was one of the Labours

labours impoſed on *Hercules*, to make clean the *Augean* Stable, or ſtall rather. For therein (they ſaid) were kept three thouſand Kine, and it had not been cleanſed for thirty yeers together. But *Hercules*, by letting the River *Alpheus* into it, did that with eaſe, which before was conceived impoſſible. This Stall, is the pure Embleme of my impure Soul, which hath been defiled with millions of ſinnes, for more then thirty yeers together. Oh that I might by a lively faith, and unfeigned repentance

pentance, let the ſtreame of that fountaine into my Soul, *which is opened for Iudah and Ieruſalem.* It is impoſſible by all my paines to purge out my uncleanneſſe; which is quickly done by the rivulet of the blood of my Saviour.

XXI.

THe Venetians ſhewed the Treaſure of their State, being in many great Coffers, full of Gold and ſilver, to the Spaniſh Ambaſſadour. But the Ambaſſadour peeping under the bottome

tome of those Coffers, demanded, whether that their Treasure did daily grow, and had a Root, *for such* (saith he) *my Masters treasure hath*, meaning both his Indies. Many men have attained to a great height of piety, to be very abundant and rich therein. But all theirs is but a Cistern, not Fountaine-Grace, onely Gods goodnesse hath a Spring of it self, in it self.

XXII.

THe * Sidonian Servants agreed amongst themselves, to chuse him

* *Justin. li.* 18. *pag.* 196.

to

to bee their King, who that morning, should first see the Sun. Whil'st all others were gazing on the East, one alone lookt on the West; Some admired, more mock't him, as if hee look't on the Feet, there to find the eye of the Face. But hee first of all discovered the light of the Sunne shining on the tops of houses: God is seen sooner, easier, clearer in his Operations, then in his Essence. Best beheld by Reflection in his Creatures. *For the invisible things of him, from the Creation of the* *world, are cleer-*

*Rom. 1. 20.

clearly ſeen being underſtood by the things that are made.

XXIII.

AN Italian Prince, as much delighted with the Perſon, as grieved with the prodigality of his eldeſt Sonne, commanded his Steward to deliver him no more mony, but what the young Prince ſhould tell his own ſelfe. The young Gallant fretted at his heart, that he muſt buy mony at ſo deare a rate, as to have it for telling it, but, becauſe there was

was no remedy) hee set himselfe to taske, and being greatly tired with telling a small summe, he brake off in this Consideration. *Money may speedily be spent, but how tedious and troublesome is it to tell it? And by consequence how much more difficult to get it?* Men may commit sinne presently, pleasantly, with much mirth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly fall a counting them! And if so hard truly to summe their sins,

sure

ure harder ſincerely to
rrow for them. If to
et their number be ſo
ifficult, what is it to get
heir Pardon?

XXIV.

I Know the Village in *Cambridgſhire*, *where there was a Croſſe, full of Imagery; Some of the Images were ſuch, as that people, not fooliſhly factious, but judiciouſly conſcientious, took juſt acception at them: hardby, the youths of the town erected a May-pole, and to make it of Proof againſt any

* *Cotton-ham.*

that ſhould endeavour to cut it down, they armed it with Iron, as high as any could reach. A violent wind happened to blow it down, which falling on the Croſſe, daſhed it to peeces. It is poſſible what is counted prophaneneſſe, may accidentally correct Superſtition. But I could heartily wiſh that all pretenders to Reformation would firſt labour to bee good themſelves, before they go about the amending of others.

XXV.

I Read that *Ægæus* the Father of* *Theſeus* his

*Plutarch. in Theſeo.

Sword and a paire of
hooes, under a great
one. And left word
ith his wife, (whom he
ft with child) that whē
he Sonne ſhee ſhould
ear, was able to take up
at ſtone, weild that
word, and weare thoſe
hooes, then ſhee ſhould
end him to him: For by
theſe ſignes, hee would
own him for his own
Sonne. Chriſt hath left
in the Cuſtody of the
Church our Mother, the
Sword of the Spirit, and
the Shooes of a Chriſti-
an converſation, the ſame
which he once wore him-
ſelf, and they muſt fit our

Feet, yea, and wee mu
take up the weight
many heavy Crosses, b
fore wee can come
them; but when we sha
appear before our he
venly Father, bringi
these Tokens with u
then, and not before, h
will acknowledg us to
no Bastards but his T
born Children.

MIX

MIXT Contemplations.

I.

WHen I looke on a Leaden Bullet, therein I can read both Gods Mercy, and Mans Malice. Gods Mercy, whose Providence foreseeing, that men, of Lead, would *make Instruments of Cruelty*, did give that metall a Medicinall Vertue; As it hurts, so it also heals;

and a Bullet ſent in by mans hatred into a fleſhly and no Vitall Part will (with ordinary Care and Curing) out of a naturall Charity, worke its owne way out. But Oh how deviliſh were thoſe men, who, to fruſtrate and defeat his Goodneſſe, and to Countermand the healing power of Lead, firſt found the Champing and Impoyſoning of Bullets! Fooles, who accompt themſelves honoured with the ſhamefull Title of being the *Inventors of Evil* * *Things*, indevouring to Out-Infinite Gods Kind-

* Rom, 1. 30.

kindneſſe, with their cruelty.

II.

I Have heard ſome Men (rather cauſeleſſly captious, then judicially Criticall) cavil at Grammarians, for calling ſome Conjunctions, *Disjunctive*, as if this were a flat Contradiction. Whereas, indeed, the ſame Particle may conjoyn words, and yet diſjoyn the ſenſe. But alas, how ſad is the preſent condition of Chriſtians, who have a *Communion, diſuniting*! The Lords

Supper, ordained by our Saviour to conjoyn our Affections, hath disjoyned our Judgements. Yea, it is to be feared, leſt our long quarrels about the *manner of his Preſence*, cauſe the matter of his Abſence, for our want of Charity to receive him.

III.

I Have obſerved, that Children, when they firſt put on new Shooes, are very curious to keep them clean. Scarce will they ſet their foot on the Ground, for fear to dirty the Soles of their ſhooes. Yea,

Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day, they will trample with the same shooes in the Mire up to the Ancles. Alas, Childrens play is our earnest. On that day wherein we receive the *Sacrament*, we are often over precise, scrupling to say, or do, those things which lawfully we may. But we, who are more then curious that day, are not so much as Carefull the next. And too often, (what shall I say) go on in sin, up to the Ancles, yea our sins* *go over our heads*

* Psal. 28. 4.

IV.

I Know ſome Men very deſirous to ſee the Devill, becauſe they conceive ſuch an Apparition would be a Confirmation of their Faith. For then, by the Logick of Oppoſites, they will conclude, There is a God, becauſe there is a Devill. Thus they wil not believe ther is a Heaven, except Hell it ſelf will be depoſed for a Witneſſe thereof. Surely ſuch mens Wiſhes are vain, and Hearts are wicked: for if they will not believe, having

Mo-

Moſes, and the Prophets, and the Apoſtles, they will not beleeve, no, if the Devill from Hell appeares unto them. Such Apparitions were never ordained by God, as the meanes of Faith. Beſides, Satan will never ſhew Himſelfe, but to his own advantage. If as a Devill, to fright them, if as an Angell of light, to flatter them, how ever, to hurt them. For my part I never deſire to ſee him. And O! (if it were poſſible) that I might never feel him in his motions, and Temptations! I ſay, let mee never ſee him,

him, till the day of Judgment, where hee ſhall ſtand arraigned at the Barre, and Gods Majeſty ſit Judge on the Bench ready to condemn him.

V.

I Obſerve, that Antiquaries, ſuch as prize skill above profit, (as being rather Curious, then covetous) do preferre the Braſſe Coyns of the Roman Emperours, before thoſe in Gold and Silver. Becauſe there is much falſeneſſe and forgery daily detected, (& more ſuſpected) in Gold and Silver Meddals, as being com-

commonly caſt & counterfeited; whereas Braſſe Coyns, are preſumed upon, as true and antient, becauſe it will not quit coſt for any to counterfeit them. Plain dealing. Lord, what I want in wealth, may I have in ſincerity. I care not how mean metall my Eſtate be of, if my Soul have the true ſtampe, really impreſſed with the unfeigned Image of the King of Heaven.

VI.

LOoking on the Chappell of King *Henry* the

the ſeventh, in *Weſtminſter*, (God grant I may once againe ſee it, with the Saint, who belongs to it, our Soveraign, there in a well-conditioned Peace) I ſay looking on the outſide of the Chappell, I have much admired the curious Workemanſhip therof. It added to the wonder, that it is ſo ſhadowed with mean Houſes, well-nigh on al ſides, that one may almoſt touch it, as ſoone as ſee it. Such a Structure needed no baſe Buildings about it, as foiles to ſet it off. Rather this Chappell may paſſe for the Em-

Embleme of a great worth, living in a private way. How is he pleaſed with his own Obſcurity, whil'ſt others of leſſe deſert make greater ſhew? And whil'ſt proud people ſtretch out their Plumes in Oſtentation he uſeth their Vanity for his ſhelter; more pleaſed to have worth, then to have others take notice of it.

VII.

THe Mariners at Sea count it the ſweteſt perfume, when the Water in the Keel of their Ship

Ship doth ſtinke. For hence they conclude, that it is but little, and long ſince leakt in; but it is wofull with them, when the water is felt before it is ſmelt, as freſh flowing in upon them, in abundance. It is the beſt ſavour in a Chriſtian Soule, when his ſins are loathſome and offenſive unto him. An happy token that there hath not been of late in him any inſenſible ſupply of hainous offences, becauſe his Stale ſinnes, are ſtill his new & daily ſorrow.

VIII.

VIII.

IHave ſometimes conſidered in what a troubleſome caſe is that chamberlaine in an Inne, who being but one, is to give attendance to many Gueſts. For ſuppoſe them all in one Chamber, yet if one ſhall command him to come to the window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up ſtairs, and another to goe down ſtairs, and all in the ſame inſtant, how would hee be

be distracted to please them all. And yet such is the sad condition of my soul, by Nature; Not only a servant but a slave unto sinne. Pride calls me to the window, gluttony to the table, wantonnesse to the bed, lazinesse to the chimney, ambition commands me to goe up staires, and covetousnesse to come down. Vices I see, are as well contrary to themselves as to Vertue. Free me, Lord, from this distracted Case, fetch mee from being sinnes servant to be thine, whose service is perfect freedõe, for

for thou art but one and ever the same; and alwayes enjoynes commands agreeable to themselves, thy glory and my good.

IX.

I Have observed, that Towns, which have been casually burnt, have been built again more beautifull then before: Mud walls, afterwards made of stone; and roofs, formerly but thatch't, after advanced to be tiled. The* Apostle tels me, *that I must not thinke strange concerning the fiery Tryall which is to happen unto me*

* Pet. 4. 12.

May

May I likewiſe prove improved by it. Let my renewed Soulwhich grows out of the Aſhes of the *old man*, be a more firme fabrick, and ſtronger ſtructure: So ſhall affliction be my advantage.

X.

* Mat. 6. 3. OUr Saviour ſaith, **When thou doeſt Almes, let not thy left hand know, what thy right hand doth.* Yet one may generally obſerve, that Almeſhouſes are commonly built by *High-way ſides*, the ready road to oſtentation. How ever, farre bee

bee it from me, to make bad Comments on their Bounty: I rather interpret it, that they place those houses so publikly, thereby not to gain applause, but imitation. Yea let those, who will plant pious works, have the liberty to choose their own ground. Especially in this age, wherein we are likely, neither in by-wayes or *High-wayes* to have any works of mercy, till the whole kingdome be speedily turned into one great Hospitall, and Gods charity onely able to relieve us.

XI.

XI.

HOw wrangling and litigious were we in the time of Peace? how many Actions were created of nothing? ſuits we had commenced about a mouthfull of Graſſe, or a handfull of Hey. Now hee, who formerly would ſue his Neighbour for *Pedibus ambulando*, can behold his whole field lying waſte, and muſt be content. Wee ſee our goods taken from us, and dare ſay nothing, not ſo much as ſeeking any legall redreſſe, becauſe certain

taine not to find it: May wee bee reſtored in due time to our former Properties, but not to our former Peeviſhneſs. And when Law ſhall be again awaked (or rather revived) let us expreſſe our thankes to God for ſo great a Gift, by uſing it not wantonly, (as formerly in vexing our Neighbours about trifles) but ſoberly, to right our ſelves in matters of moment.

XII.

ALmoſt twenty years ſince I heard a profane

fane Jeſt, and ſtil remember it. How many pious paſſages of farre later date, have I forgotten? It ſeemes my Soul is like a filthy Pond, wherein Fiſh dye ſoon, and Frogs live long. Lord, raze this profane Jeſt out of my memory. Leave not a Letter thereof behinde, leſt my Corruption (an apt Scholler) gueſſe it out again; and be pleaſed to write ſome pious Meditation in the place thereof. And grant, Lord, that for the time to come (becauſe ſuch bad Gueſts are eaſier kept out, then caſt out) that I may bee

care-

carefull, not to admit what I find ſo difficult to expell.

XIII.

I Perceive there is in the world a good Nature, falſely ſo called, as being nothing elſe but a facill and flexible *Diſpoſition*, wax for every impreſſion. What others are ſo bold to beg, they are ſo baſhfull as not to deny. Such *Oſiers* can never make Beames to beare Streſſe in Church and State. If this be *good Nature*, let me alwayes be a Clown: If this bee *good*

Fellowſhip, let me always be a Churle. Give me to ſet a ſturdy *Porter* before my ſoule, who may not equally open to every Commer. I cannot conceive how hee can bee a *Friend to any*, who is a friend to all, and the worſt *Foe to himſelf.*

XIV.

HA, is the Interjection of Laughter. *Ah*, is an Interjection of Sorrow. The difference betwixt them very ſmall, as conſiſting onely in the Tranſpoſition of what is no ſubſtantiall Letter, but

but a bare Aſpiration. How quickly in the age of a minute, in the very turning of a breath is our Mirth chang'd into Mourning!

XV.

I Have a great Friend, whom I endeavour and deſire to pleaſe, but hitherto all in vaine: The more I ſeek, the further off I am from finding his favour. Whence comes this miſcarriage? Are not my applications to man, more frequent then my addreſſes to my Maker? Doe I not love

his ſmiles, more then I fear Heavens frownes? I confeſſe, to my ſhame, that ſometimes his anger hath grieved mee more then my ſinnes. Hereafter, by thy aſſiſtance, I will labour to approve my wayes in Gods preſence; So ſhall I either have, or not need his friendſhip, and either pleaſe him with more eaſe, or diſpleaſe him with leſſe danger.

XVI.

THis nation is ſcourged with a waſting warre. Our ſinnes were ripe

nge; God could no longer be juſt, if wee were proſperous. Bleſſed bee his Name, that I have ſuffered my ſhare in the calamities of my Countrey. Had I poiſed my ſelf ſo politickly betwixt both parties, that I had ſuffered from neither, yet could I have tooke no contentment in my ſafe eſcaping. For why ſhould I, equally engaged with others in ſinning, be exempted above them frō the puniſhment? And ſeeing the bitter cup, which my brethren have pledged to paſſe by me, I ſhould feare it would bee fill'd

again, and returned double, for mee to drink it. Yea, I should suspect, that I were reserved alone, for a greater shame and Sorrow. It is therefore some comfort that I draw in the same Yoak with my Neighbours, and with them jointly bear the burthen which our sins jointly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confesse my bosome sinnes unto God, I have beene loath to speak thē aloud: fearing (though

(though no man could, yet) that the devil would overhear mee, and make uſe of my words againſt me. It being probable, that wen I have diſcovered the weakeſt part of my Soul, he would aſſault me there. Yet, ſince I have conſidered, that therein I ſhall tell Satan no News, which he knew not before. Surely I have not managed my *ſecret ſinnes* with ſuch privacy, but that hee, from ſome circumſtances, collected what they were. Though the fire was within, hee ſaw ſome ſmoake without. Wherefore for the

future, I am resolved, to acknowledg my darling faults, though alone, yet aloud; That the Devill who rejoyced in partly knowing of my sinnes, may be grieved more by hearing the expression of my sorrow. As for any advantage he may make from my confession, this comforts me. Gods goodnesse in assisting me, will be above Satans malice in assaulting me.

XVIII.

IN the mid'st of my morning Prayers, I had

a good meditatiõ, which ſince I have forgotten. Thus much I remember of it, that it was pious in it ſelf, but not proper for that time. For it took much from my devotion, and added nothing to my Inſtruction, and my ſoule, not able to intend two things at once, abated of its fervency in praying. Thus ſnatching at two imployments, I held neither well. Sure this meditation came not from him, who is the God of Order, Hee uſeth to faſten all his Nailes, and not to drive out one with another. If the ſame

meditation return again, when I have leasure, and room to receive it, I will say it is of his sending, who so mustreth, and marshalleth al good actions, that like the Souldiers in his Armie, mentioned in the * Prophet, *They shall not thrust one another, they shall walk every one in his own Path.*

* Ioel 2.8.

XIX.

WHen I goe speedily in any action, Lord give me to call my soul to an account. It is a shrewd suspition that my soule runnes down-hill, be-

becauſe it runnes ſo faſt. And Lord, when I go in an unlawfull way, ſtart ſome Rubs to ſtop me, let my Foot ſlip or ſtumble. And give mee the grace to underſtand the Language of the lets thou throw'ſt in my way. Thou haſt promiſed, * *I will hedge up thy way:* Lord be pleaſed to make the hedge high enough, and thick enough, that if I be ſo mad, as to adventure to clime over it, I may not onely foundly rake my cloaths, but rend my fleſh: yea, let me rather bee caught, and ſtick in the Hedge, then

* Hoſ. 2. 6.

then breaking in thorow it, fall on the other side into the deep ditch of eternall damnation.

XX.

COmming hastily into a Chamber, I had almost thrown down a Crystall Hour-Glasse: Fear, lest I had, made me grieve, as if I had broken it: But alas, how much pretious time have I cast away, without any Regret! The Hour-Glass was but Crystall, each hour a Pearl; that but like to be broken, this lost outright; that but casually, this done wilfully.

A better Hour-Glasse might be bought: but time lost once, lost ever. Thus wee grieve more for toyes then for treasure. Lord, give me an *Hour-Glasse*, not to be by me, but to be in mee. *Teach mee to number my *dayes.* An Hour-Glasse, to turn me, *That I may apply my heart unto wisdome.* * Psal. 90. 12.

XXI.

WHen a childe, I loved to look on the pictures in the *Booke of Martyrs.* I thought that there the Martyrs at the Stake, seemed like the three

three children in the fiery
*Dan. 3. 27. *Fournace, ever since I had known them there, *not one hair more of their Head was burnt, nor any smell of the fire singing of their Cloaths.* This made mee think Martyrdom was nothing. But oh, though *the Lion be painted fiercer then he is,* the fire is farre fiercer then it is painted. Thus it is easie for one to endure an affliction, as hee limnes it out in his own fancie, & represents it to himself but in a bare Speculation. But when it is brought indeed, and laid home to us, there must

be

be the Man, yea, there must be God to assist the Man to undergo it.

XXII.

TRavailing on the *Plaine*, (which notwithstanding hath its *Risings* and *Fallings*) I discovered *Salisbury* Steeple many miles off: Comming to a declivity, I lost the sight thereof: But climing up the next hill, the Steeple grew out of the Ground again. Yea, I often found it, and lost it, till at last, I came safely to it, and took my lodging neer it. It fareth thus with us, whilst wee

are

are wayfaring to heaven,
*Deut. 34. 1. mounted on the * Piſgah Top of ſome good Meditation, we get a glimps of our Celeſtiall *Canaan*. But when, either on the Flat of an ordinary Temper, or in the Fall of an extraordinary temptation, wee loſe the view thereof. Thus, in the ſight of our Soul, Heaven is diſcovered, covered and recovered, till, though late, at laſt, though ſlowly, ſurely, wee arrive at the Haven of our happineſſe.

XXIII.

Lord,

I find my ſelfe in the *Latitude* of *a Feaver.* I am neither well, nor ill. Not ſo well, that I have any mind to bee merry with my Friends, nor ſo ill, that my friends have any cauſe to condole with me. I am *a Probationer* in point of my health. As I ſhall behave my ſelf, ſo I may bee either expelled out of it, or admitted into it. Lord, let my diſtemper ſtop here, and go no further. Shoot not thy *Murthering Pieces* againſt

againſt that Clay-Caſtle, which ſurrendreth it ſelf at thy firſt Summons. O *ſpare me a little, that I may recover my ſtrength*; I begge not to be forgiven, but to bee forborn my *Debt to Nature*. And I onely do *crave time*, for a while, til I be better fitted, and furniſhed to pay it.

XXIV.

IT ſeemed ſtrange to me when I was told, That *Aqua-vitæ* (which reſtores life to others) ſhould it ſelf be made of the droppings of dead Beer.

Beer. And that *strong-waters* ſhould be extracted out of the Dregs (almoſt) of ſmall Beer. Surely many other excellent Ingredients, muſt concurre, and much Art muſt be uſed in the Diſtillation. Deſpair not then, O my Soule! No Extraction is Impoſſible, where the Chymiſt is Infinite. Hee that is *All in All*, can produce any thing, out of any thing. And he can make my Soul, which by Nature is *ſetled on her* * *Lees*, and *Dead in ſinne*, to bee quickned by the Infuſion of his Grace, and puri-

* Zeph. 1. 12.

fied

fied into a pious Disposition.

XXV.

Lord,

HOw easie is pen and Paper-piety for one to write Religiously! I wil not say it costeth nothing, but it is farre cheaper to work one's Head, then one's Heart to Goodnesse. Some perchance, may guesse me to be good by my writings, and so I shall deceive my Reader. But if I do not desire to be good, I most of all deceive my self. I can make an hundred Meditations, sooner then subdue the least sin

in

in my ſoule. Yea, I was once in the mind, never to write more; for feare leſt my writings at the laſt day prove Records againſt me. And yet why ſhould I not write? that by Reading my owne Book, the Diſproportion betwixt my lines and my life, may make mee bluſh my ſelf (if not into goodneſſe) into leſs badneſſe then I would do otherwiſe. That ſo my writings may condemne me, and make me to condemn my ſelfe, that ſo God may bee moved to acquit me.

FINIS.

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